

The Lutheran Witness

January 1, 1957

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Baptism
Martin Luther Church
Tokyo

In this issue: *The Lord's High Road*
A Man, a Mule, and a Mission
Introducing: Lutheran Customs

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The Lutheran Witness

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Prayer for the New Year

At the threshold of this new year we come to Thy Fatherheart, eternal Lord, and ask Thee to be with us day by day and to preserve us in the saving faith. Fully aware of our shortcomings and sins, we admit with contrite hearts that we have not always put Thee into the center of our lives and homes. But we dare come to Thy throne of mercy because Thy Son, our Savior, went to the cross for us to make our peace with Thee through His blood. Cleanse us from our sins and clothe us in the white garment of Jesus' holiness.

As we enter this year of 1957, gracious Father in Christ, grant us Thy Holy Spirit that we may confidently believe Thy mercies are new every morning and that we may therefore look ahead with courage, knowing Thou wilt keep us in Thy grace.

O Lord of the nations, give wisdom to the leaders of all governments. Move them so to guide the affairs of their people that all may live peaceable lives, protected from war and nuclear destruction.

To our church grant courage and zeal to raise the Cross of redemption so that multitudes will look to Him who was crucified for us and share with us the forgiveness and peace and hope that only He can give.

Be with the sick, give patience to the afflicted, resistance to the tempted, and courage to the troubled. Give joy to every Christian heart which has found that peace which passes all understanding and that hope which opens to us the portals of a blessed eternity, where the redeemed shall be in glory forevermore with Thee and Thy Son, our Savior and Lord. Amen.

The New Year's prayer on this page was written by Rev. Alfred Doerffler, pastor of Pilgrim Lutheran Church, St. Louis. On October 14 Pastor Doerffler's congregation celebrated the 50th anniversary of his ordination to the ministry, 49 years of which he served as pastor of Pilgrim

Church. He was the chairman of the first WITNESS Editorial Board, having served in this capacity from 1950 to 1956. He has written many books, also the first two Portals of Prayer, and was a member of the synodical General Literature Board for 24 years.

THE COVER

Rev. George Shibata, left, is administering the Sacrament of Holy Baptism to a Sunday school pupil in Martin Luther Church, Tokyo.

Mrs. Mukaida, the interested onlooker, was instrumental in winning the child for Sunday school and served as her sponsor.

Mr. Motohashi, right, has been active in the Japanese mission from its early days. He assisted the pastor at the Baptism. Mr. Motohashi is now in charge of Synod's Christian day school in Urawa, about 25 miles from Tokyo.

In the autumn of 1948 Synod sent two missionaries to Tokyo: William Danker and George Shibata. The staff in Japan has grown during the past eight years to 24 missionaries, an American business manager, four national pastors, and 36 national workers teaching in day schools.

Pastor Shibata was graduated from Concordia Seminary, St. Louis, in 1945. Three years later he began mission work in Tokyo — from scratch. The first service he conducted in the home of Mrs. June Otsu, a 20th-century Lydia. Later the mission rented a private kindergarten, but these quarters for services were soon outgrown by the increasing number of worshippers.

Synod built its first sanctuary, Martin Luther Church, for the Japanese congregation in 1950. Missionary Shibata became its first pastor.

Born in San Francisco November 24, 1920, Pastor Shibata is the son of Frank and Isa Kaku Shibata. The theological candidate married Sachiji Taka-hashi of Minneapolis in 1945. They are the parents of George Tomoyuki, Martha Tomiye, Mary Yuriko, Paul Katsumi, Timothy Shinji, Mark Yutaka.



PEOPLE and EVENTS

Senior College Faculty Holds First Meeting

The faculty of Concordia Senior College, Fort Wayne, held its first meeting during the Thanksgiving week-end. The study program prepared by Synod's Curriculum Commission and approved by the Board for Higher Education was adopted.

The program of studies, which will begin to function September 11, 1957, includes courses in religion; speech and literature; electives in the social sciences — psychology, sociology, and history; advanced German and Latin; Hebrew grammar and reading; Greek; and the philosophy of science.

The administration building is the first campus structure ready for use. The library should be available by mid-February, and ten faculty residences by February 1, Dean of Administration Herbert Bredemeier reported.

The school will operate on a quarter system. There is a possibility of a summer quarter for 1958.

An instructional and administrative staff of from 15 to 20 will be required for the first year. Members of Synod have recently completed another series of nominations, from which the electors of the Senior College will soon call additional faculty members.

With a student capacity of 450, the college will admit about 210 students in its first class.

All the buildings planned are now under construction, except some faculty houses which will not be needed at the beginning of the school's first year.

Dr. W. F. Wolbrecht, executive secretary of the Board for Higher Education, emphasized that all buildings in the main complex are under fixed contract now. "We assume," he said, "that the project limits set by the St. Paul convention can be observed. Building costs for the Senior College compare very favorably with those of nonsynodical institutions. The comparisons were made by such standard measures as square-foot and cube-foot cost, ratio of usable area to gross area, and per-unit cost in equivalent dollars. Synod is getting an economical and efficient plant."



ROBERT L. BASTRESS

FIRST FACULTY MEETING OF SENIOR COLLEGE

Seated, l. to r.: Prof. Lando Otto, librarian; Dr. Paul Bente, department of English; Dr. Walter Wente, humanities; Rev. Walter Bartling, classical languages; Miss Margaret Hermes, assistant librarian; Prof. Herbert Bredemeier, social sciences and dean of administration; Dr. Erhardt Essig, English; Rev. Richard A. Jesse, dean of students; Prof. Oscar Walle, registrar and natural sciences. Standing: Dr. Martin J. Neeb, president; Rev. Paul Harms, English and resident counselor; Rev. Edgar Walz, social sciences and business manager. Not on picture: Dr. Martin Bertram, German; and Dr. Harold Haas, psychology. The initial meeting was held in a motel.

In reply to the question, "Why do our future pastors need the two more years of training at Concordia Senior College?" Dr. Wolbrecht said: "Actually the training program for these young men will be lengthened by one year only, since the program at the St. Louis seminary will be shortened by one year of nontheological studies, for which the Senior College will assume responsibility.

"The Senior College provides another year of pretheological training, which will strengthen the preparation of the students for their theological studies at St. Louis."

Dr. Arndt Lectures at Oxford and Cambridge

The Theological Students' Fellowship, Oxford Branch, Oxford University, England, invited Dr. William F. Arndt to address the group at North Gate Hall on November 30. His subject was "St. Paul's Doctrine of Justification in the Light of Recent Discussions."

At Cambridge University the Church History Study Group of the Tyndale Fellowship invited Dr. Arndt to speak at Tyndale House on "The Significance of Martin Chemnitz," December 14.

Dr. Arndt, who celebrated his 76th birthday December 1, is on leave of

absence from Concordia Seminary, St. Louis, where he has been a faculty member since 1921.

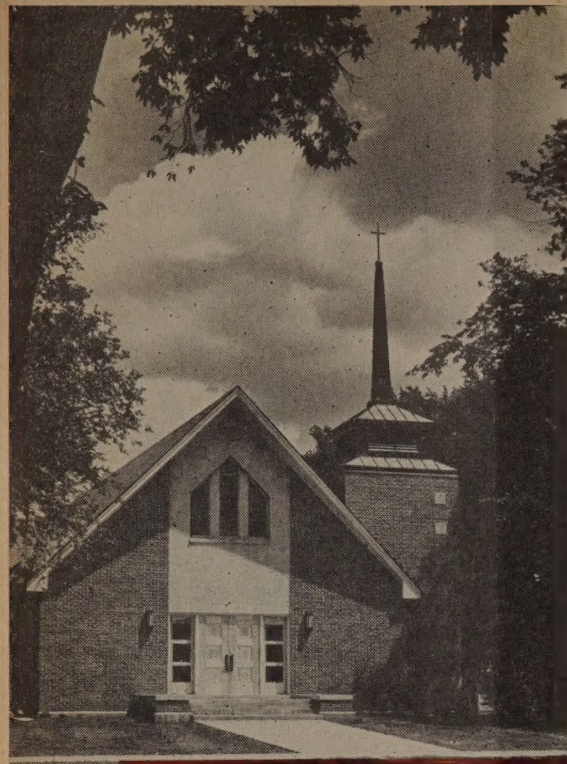
Shortly before Christmas the first copies of Dr. Arndt's *Commentary on the Gospel According to St. Luke* came off the presses of Concordia Publishing House. Eight years of preparation went into the 523-page volume. It is the third in a projected series of Biblical commentaries authorized by Synod.

The Syndics of the Cambridge University Press invited Dr. Arndt to a luncheon in London, December 10, on the occasion of the launching of the *Greek-English Lexicon of the New Testament*, on which Dr. Arndt collaborated with Dr. F. W. Gingrich. Cambridge University Press printed the dictionary.

Dr. Bradac Heads Synodical Conference

Dr. John S. Bradac of Whiting, Ind., was elected President of the Synodical Conference (see page 21).

Born in Czechoslovakia and educated in Hungary, he was graduated in 1912 from Synod's Concordia Seminary, Springfield, Ill. His voice is heard on the Slovak broadcast of The Lutheran Hour beamed behind the Iron Curtain. From 1931 to 1948 he was President of the Slovak Church.



SID GLANZER

THE NEW HOUSE OF WORSHIP for Mount Calvary Lutheran Church, Huron, S. Dak., was dedicated August 12. The pastor, Rev. Phil Mueller, is President of Synod's South Dakota District.

THE LUTHERAN BOOTH AT THE AMERICAN ROYAL LIVESTOCK AND HORSE SHOW, Kansas City, Mo., October 20—28, received requests for 6,700 copies of "Portals of Prayer" and 3,400 "This Day" magazines, supplied through the courtesy of Concordia Publishing House. The Public Relations Committees of the Western and the Kansas Districts contracted with officials of the show for the exhibit, and Missouri and Kansas LLL members manned the booth. Visitors from 22 states, Alaska, and South America registered.

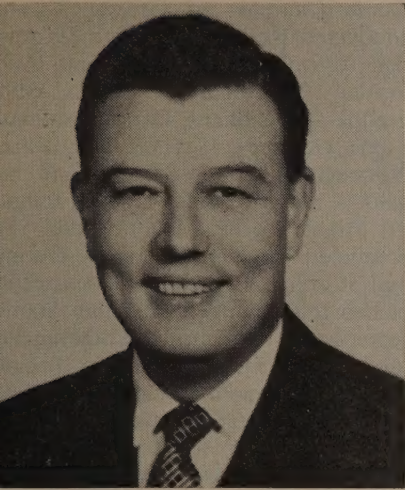
"It was a pleasure to testify and share with many of these visitors our faith and joy in having a Savior, Jesus Christ (2 Cor. 5:19). We saw individuals leaning on tractors and reading 'Portals of Prayer,'" commented Rev. A. E. Ferber. L. to r.: Rev. Carl Roschke, Public Relations Assistant; Walter Burmeister and A. A. Coffelt, LLL representatives.



AL SILVERIA

BAYVIEW LUTHERAN MISSION near San Francisco, Calif., recently added these souls by baptism, confirmation, profession of faith, and transfer. Two Caucasian families transferred their membership from Bethel Congregation, San Francisco, and a Negro woman from Mount Zion, New Orleans. These are the first Lutherans transferred from sister churches since Rev. John Rische began working in the Bayview community, which is an international settlement. When

Pastor Rische saw Negroes, Japanese, Chinese, Filipinos, Mexicans, and Caucasians in the district, he thought, "If these people of different races can live together as neighbors, they should be able to worship together." The motto of the Bayview mission is "A House of Prayer for All People." Before the first house of worship was dedicated last March, the congregation met in the pastor's home and in the Ridgepoint Methodist Church.



Howard Habermeyer

U. S. Rail Board Chairman

Howard W. Habermeyer, 41, an active member of Our Savior Church, Aurora, Ill., was appointed by President Eisenhower to the chairmanship of the U. S. Railroad Retirement Board. Previously Mr. Habermeyer was connected with the board as a career civil-service employee and director of its service-records division, located in Chicago. In his new post he will receive an annual salary of \$20,500.

In 1955 the Junior Chamber of Commerce voted Mr. Habermeyer one of its outstanding young men in the Federal Government.

"Mr. Habermeyer attends services faithfully," his pastor, Rev. Paul G. Jentz, told the WITNESS. "Mrs. Habermeyer teaches Sunday school. They are the parents of two sons."

Valpo Fire Loss

An estimated \$600,000 is needed to replace the administrative and classroom facilities destroyed on November 27, when fire claimed the 65-year-old auditorium at Valparaiso U. Insurance coverage of \$300,000 will provide half the cost of the new building.

The first response to the student-augmented Disaster Fund plan of sending letters to family and friends brought \$1,907 in 24 letters received the first day of returns. By the third day, \$3,900 had come. Contributions are being sent to the Student Disaster Fund, Valparaiso University, Valparaiso, Ind.

On December 5-6 two benefit performances of "The Importance of Being Earnest," presented by the University

Players, realized \$1,500 for the Student Disaster Fund.

The ruins were still smoldering eight days after the fire. Flames broke out again December 5, when firemen worked for four hours. Ten freshmen spent another sleepless night as they kept hoses on the smoking debris.

Omaha "Optimist of the Year"

Sergeant Ronald K. Seger, 32-year-old head of Omaha's Police Youth Bureau, was named "Optimist of the Year" by the Optimist Club of Omaha.

A lifelong member of First Lutheran Church, he started the Youth Activities Bureau when he assumed leadership of the Police Youth Bureau, two months after receiving his sergeant's stripes in May 1955.

The Youth Activities program includes wrestling, boxing, rifle marksmanship, junior police clubs, softball and basketball leagues, weight-lifting competition, block parties, and drum-and-bugle corps.

Max W. Zentz, president of the Omaha Optimist Club, cited the counseling given 1,861 children last year and the recreational programs involving 10,000 children. "It was Ron's duty to supervise the program. He assured its amazing success by long hours of

his own time, far beyond his regular eight-hour-a-day job. It is for this as well as the example he set and his friendship with Omaha youth that we honor him," Mr. Zentz said.

Lutheran Directs RCA Recording for Magnavox

Oscar H. Albers, organist and teacher at Bethlehem Congregation, Ft. Wayne, directed the Magnavox Chorus of that city for a recording of Christmas carols. The RCA album of 11 carols plus organ selections will be released in 25,000 copies for distribution to purchasers of Magnavox equipment.

For two years Mr. Albers has directed the Magnavox Chorus of Fort Wayne. Last summer the choir won first prize in competition with seven other industrial choruses at the Music Festival sponsored by the Chicago Tribune.

Magnavox, Inc., sponsored the entire trip from Fort Wayne to New York for the 46-member chorus.

Mr. Albers, who has taught at Bethlehem Lutheran School for ten years, studied music at Concordia Teachers College, River Forest, Ill.; the Wisconsin Conservatory of Music; and Northwestern University.



OLSON PHOTO

TRIPLET CHILDREN of Dr. and Mrs. John Ylvisaker, Inkster, Mich., were baptized November 11 at St. Matthew's Church, Garden City, by its pastor, Rev. Eugene Friedrich (left). Others are, l. to r.: Elsa Strom, Juanita Milton, Dr. and Mrs. Carl Birkelo, sponsors. The triplets are Jeffrey Alan, Susan Marie, and Nancy Jo. Their brother Jon Erik is two years old.

Dr. Ylvisaker, who received his M. D. from the University of Minnesota in 1949, is the son of Dr. Sigurd Ylvisaker, former president of Bethany College, Mankato, Minn., now retired. The grandparents of the triplets live in Bryan, Tex.

Lois Kropp to Join Medical Mission in India

The picture shows Miss Lois Kropp kneeling at the altar in St. Paul's Church, Ottawa, Canada, November 25, when she was commissioned as nurse and missionary worker in the medical mission in India. Her pastor, Rev. Rudolph A. Ritz, was authorized by Synod's Board for Missions in Foreign Countries to perform the rite.

The daughter of Mr. and Mrs. William Kropp of Ottawa, Miss Kropp is a graduate of Lisgar Collegiate Institute, Ottawa, and the Ottawa Civic Hospital School of Nursing. She also nursed at Vancouver General Hospital and the University of Saskatchewan Hospital in Saskatoon. Last summer she attended the Mission School at the St. Louis seminary.

Miss Kropp's brother Wilbur is enrolled in the graduating class of Concordia College, Edmonton, Alberta.

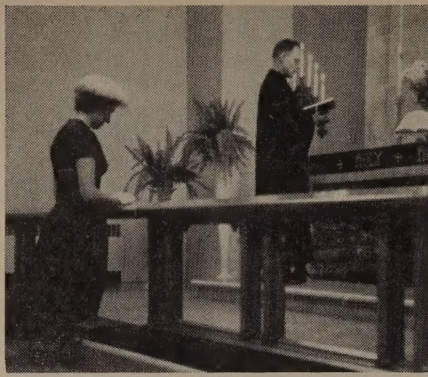
One hundred members of the Lutheran Women's Missionary League in Ottawa honored Miss Kropp with a reception on November 23 and presented her with a black leather handbag and the offering of the evening.

After her arrival in India the middle of this month, she will spend several weeks in the language school at Bangalore before joining the staff at Bethesda Lutheran Hospital in Ambur.

LMMA Awards Scholarship

The Lutheran Medical Mission Association convention in November drew 40 representatives from distant parts of the U. S. to St. Louis.

One scholarship for training a medical missionary has been awarded, and



At Commissioning of Miss Lois Kropp

two are under consideration, Dr. Hardy Kemp of Houston reported.

Medical missionaries overseas are grateful for the sample drugs and vitamins gathered by the LMMA, Dr. H. J. Freiheit told the delegates.

Miss Hedwig Gronbach, R. N., on furlough from India, told of the work at Bethesda Hospital, Ambur. Rev. Henry J. Otten spoke of the medical service among the Moslems of India. Dr. Charles E. Stindel, LMMA adviser; synodical executives Drs. H. A. Mayer and O. H. Schmidt; and Revs. E. L. Wilson, H. A. Ott, and William Hillmer reported on medical service that Synod is offering in Japan, Hong Kong, India, the Philippines, New Guinea, Guatemala, and Nigeria.

The more than 100 people attending the LMMA banquet heard Dr. John W. Behnken speak and show pictures of his recent trip to the Orient.

From a list of 10 candidates, Synod's Board of Directors appointed as full-time Executive Secretary for Medical Missions Rev. Justus P. Kretzmann of Florissant, Mo. For the last five years he has served on a part-time basis.

Eleven Ethnic Groups Sing in One Service

When the Synodical Conference Lutheran Churches of Greater Toronto conducted their fifth annual Reformation festival in Bloor Collegiate Auditorium, November 4, eleven ethnic groups — Canadians, Danes, Estonians, Finns, Germans, Latvians, Lithuanians, Norwegians, Poles, Swedes, and Slovaks — sang in their mother tongues "A Mighty Fortress Is Our God." The combined bands from Trinity German and St. John's Latvian churches accompanied the singing, Rev. Albin Stanfel, secretary of the Toronto Lutheran Pastoral Conference, reported. "Because of the cosmopolitan character of the event, we thought it would make interesting reading for the members of the church at large," he said.

Many members of the racial groups represented at the Reformation Festival are Lutheran refugees who have sought a haven in Canada.

A choir of 100 Sunday school children rendered "Praise to the Lord, the Almighty," each ethnic group singing first in its native tongue and then joining together to repeat the same words in English.

An estimated 800 people — double the attendance at last year's festival service — filled the auditorium beyond its normal seating capacity.

The offering was designated for use among fellow Lutherans behind the Iron Curtain. Arrangements were made with the Swedish Red Cross for the distribution of this fund abroad.

Rev. W. O. Rathke, President of the Ontario District, was the preacher, and Rev. Fred Gumz, campus pastor at the University of Toronto, officiated.



RANDY VANET

Fourth Annual Meeting of the Lutheran Medical Mission Association, November 9—11, at the Lutheran Building, St. Louis

Seated, l. to r.: N. Azuma, M. D.; Theo. H. Hanser, M. D.; H. J. Freiheit, M. D.; Jean Nehring Bichsel; Charles Obermeyer, M. D.; Leona Froggatt, R. N.; Charles E. Stindel, M. D.; Norma Graebner, R. N.; Irene Pieper Koenig, M. D.; Mrs. Carroll Behrhorst; Carroll Behrhorst, M. D.

Standing: Rev. Justus P. Kretzmann; H. Block; Hardy Kemp, M. D.; L. Martin; Lynn Ritzmann, M. D.; Alma Schaefer, R. N.; Marie Fiehler, R. N.; Selma Nash, R. N.; Rev. H. A. Mayer, D. D.; Eunice Lenz, R. N.; Lois Lenz, R. N.; Mrs. H. Pirson; Rev. Henry Otten; Esther Wagner, R. N.; H. S. Pirson, M. D.; Rev. O. H. Schmidt, D. D.; Rev. J. W. Behnken, D. D.; Stella Wuerffel, R. N.; Clara Schmidt, R. N.; Rev. W. H. Hillmer; Hedwig Gronbach, R. N.; Adelheid Mueller, R. N.; Julia Kloess, R. N.; Rev. Arnold Grumm, D. D.; Blanche Van Cleve; Rev. Paul Boehler; Rev. L. B. Meyer, D. D.; W. R. Kirk; Rev. H. A. Ott.

A Man, a Mule, and a Mission

FANTASTIC! You'd pass it off as a legend were it not for the fact that Rev. Harold Ott, Synod's Secretary of Missions in Latin America, saw Jorge (Horgy) Guerra in action. Jorge is more enthusiasm for telling the story of Jesus and His love than for selling his household wares.

Jorge, about 60, joined Synod's mission through the ministry of Rev. Henry Zeuch of San Antonio de Maturin. Jorge's business takes him to the isolated villages and farm huts of the Venezuela mountain people, who seldom get to a store.

JORGE BEGINS HIS WEEK loading his pack mule with various types of household goods. Since mountaineers have little money, they barter with farm products.

But Jorge is not primarily interested in selling, though it is his only means of livelihood. His first interest is to read the Gospel. He travels from place to place. When he comes to a new place, his Bible is under his arm. He gathers the family together and reads and explains to them some portion of God's Word. He answers their questions and closes the devotions with prayer.

MOST OF THESE PEOPLE, who have Spanish, Indian, and Negro blood in their veins, have never before experienced public worship. Nor has a pastor of any denomination ministered to them. They and their children are not baptized. The only trace of Christianity among them is the name *católico*. Their primitive religion consists largely of superstition and worship of saints.

Most of these mountaineers welcome Jorge's visits. If he comes late in the day, he spends the night, sleeping on the hard floor. At daybreak he leads the mule to the next hut or village.

Jorge pre-evangelizes. He is preparing the way for Pastor Zeuch to instruct and baptize the mountaineers. They themselves are pleading for the Gospel.

Pastor Zeuch has petitioned the Mission Board for a mule and a saddle so that he can preach the Word to the scattered congregation Jorge is nurturing along the rocky road, where precious souls hunger for righteousness. Pastor Zeuch now preaches in five villages of Venezuela.

How would you like to go with Jorge on one of his trips? Would you offer a prayer that God will sustain him and bless his labors of love?





Grasp Opportunity!

"You must grasp opportunity by the forelock," the Greeks said. They pictured opportunity as a young man in the act of running. On the fore part of his head he had long hair, but the back was clean-shaven.

The proverb and its symbol mean that you must be ready for opportunity. You must seize opportunity when it comes. Once it has passed, opportunity cannot be overtaken.

OPPORTUNITY TO KNOW

The Roman Governor Felix and his wife Drusilla failed to grasp opportunity, the Book of Acts reports. St. Paul, a special ambassador of the Lord Jesus Christ, reasoned with them about "righteousness, temperance, and judgment to come."

Felix trembled as he listened to the apostle's stirring words. The message made Felix aware of his sinful condition. He should have cried out as did the jailer at Philippi: "What must I do to be saved?" Instead, the governor politely dismissed Paul, saying: "Go thy way for this time. When I have a convenient season, I will call for thee."

So far as we know, Felix and Drusilla did not ask him back. Their golden opportunity had come and gone.

God gives us opportunities to know the way to salvation. In fact, God is speaking to you who read these words printed on this page. He is telling you that you may have forgiveness of your sin through faith in Jesus Christ.

May God help you listen to Jesus. In the new year may He be more to you than a half-welcome guest. May you learn to know Him better.

OPPORTUNITY TO SERVE

Members of the church often put off until a "convenient season" their service to Christ. That is Satan's favorite suggestion when he whispers to the old Adam in us. Satan tells us how inconvenient it is to give our time, talents, and treasures to the work of the church. He even goes beyond that. "Let others do it," he says. "There are people who

enjoy working in the congregation. They don't need you." The convenient season finally becomes no season at all.

"Why isn't the church stronger in its efforts to combat the evil in the world?" people sometimes ask.

The answer is that too many members of the church do little or nothing. The church can only be as strong as the individuals make it. Those who fail to work weaken its power.

As icebergs lower the temperature of the sea, so the indifferent members of a congregation chill the fervor of the

group and reduce the effectiveness of the parish program. The wider world of the kingdom of Christ — the District and the synodical activities of the church — also suffers for lack of individual participation.

If we truly love the Lord, if we appreciate His sacrifice for us, if we believe that He alone is the Way to life, then we will grasp every opportunity presenting itself in the new year to serve our Lord.

OPPORTUNITY TO WITNESS

This may be the last year for many of us, and it may be that for all. Shouldn't we therefore show more concern than ever before for the soul of every unchurched fellow man?

With each tick of the clock he comes closer to the hour when he will take the long step from here to eternity. Can we dodge our duty to our neighbor by saying that we do not know the proper words to proclaim to him the Law and the Gospel?

If we met a man dying of thirst, would we refuse to give him a drink because we did not have a beautiful glass?

Similarly we must be eager and quick to give people dying of unbelief the words of life. They need not be dressed in polished language. The psalmist says, "Let the redeemed of the Lord say so!" In your own words, then, "say so!"

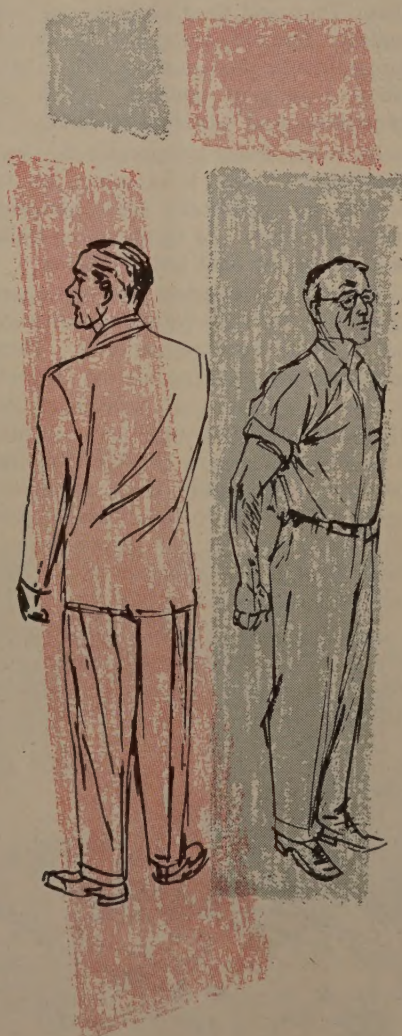
A churchman worked with an unchurched man day after day for five years. They talked about many things; never about the Savior. When critical illness struck the unchurched worker, his co-worker decided it was high time to "say so" — to talk about Christ.

The dying man listened. "This can't be too important," he interrupted his friend, "or you would have talked to me about Christ long before this."

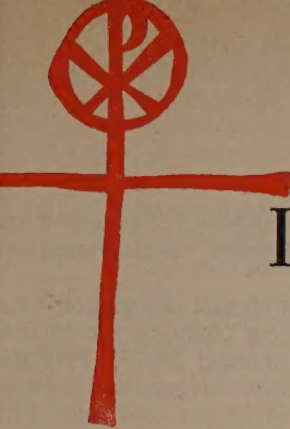
In this new year grasp every opportunity as it appears. Let all men know — by word and deed — the importance of the question "What must I do to be saved?" The Holy Spirit help you!

GEORGE W. WITTMER

THE LUTHERAN WITNESS



**Does your co-worker
know of your faith?**



THE LORD'S HIGH ROAD

AN EPIPHANY MEDITATION
ON MARK 8:1-8



COURTESY, LIBRARY, CITY ART MUSEUM OF ST. LOUIS

"St. John the Baptist," Titian

A road is a means of approach. The Scriptures use the word as a figure of speech for God in His royal commissions coming to man. Isaiah spoke of a highway reaching from God to His people. This brought comfort to Jerusalem in her distress. Suffering itself was the evidence of God's determination to rule over and through His faithful remnant.

A New Beginning

During this Epiphany season of 1957 we shall do all to remind ourselves of this high road. The figure takes us back to that moment when John the Baptist, quoting Isaiah, announced a new beginning for mankind, the time for the creation of God's new people. This new Israel was to be constituted by One greater than he, One who would baptize with the Holy Spirit on the 10th day."

This new start in history followed the pattern of the old. A voice had once sounded in the desert of Sinai, setting forth the terms of God's ancient covenant with Israel. This had been a voice to make men tremble. Now another voice was heard in the wilderness; but it was the voice of a prophet, proclaiming the coming of a King and exhorting men to prepare for His arrival.

Reconciliation and Liberation

John spoke of repentance as the means of removing every obstacle from the Lord's high road. The new era was to be a time of reconciliation and liberation. Such it was to be much like the jubilee year which the Lord Himself had arranged for His people as a type of the Messiah's day. In the 49th year all slaves were to be set free, all mortgages were to be canceled, and all properties returned to their rightful owners.

John the Baptist used just this language of the new covenant, classifying as sin everything that had gone wrong in the lives of men and describing God's mission as the remission of all such sin. The time had now come for that full restoration which would set men fully free. John spoke from the same frame of reference as did our Lord at Nazareth, where He proclaimed the "acceptable year of the Lord."

John came baptizing. As the first Israel was baptized "unto Moses in the cloud and in the sea," so must the new people of God be baptized with water. John, therefore, baptized those who accepted his message of a new day. He did so at the river Jordan.

Prophecy Fulfilled

The last of the Old Testament prophets, Malachi, had pointed to a coming Elijah. The angel Gabriel had spoken to Zacharias in words to indicate that his son would be a prophet who would "turn the hearts of the fathers to the children." Elijah had worn a hairy mantle and a leather girdle. John, therefore, was clothed with camel's hair and with a girdle of skin about his loins. This was God's way of saying that ancient prophecy was now being fulfilled.

Israel had been expecting Elijah for many a year. As a matter of fact, in Jewish folklore that prophet was thought of as a kind of "Lone Ranger," one who could dash into a critical situation and resolve it. This Elijah had one great advantage even over the "Ranger." This Elijah could assume the form not only of a human being but also of a fox, bear, or lion — whatever a given emergency might demand.

This misconception of Elijah accounts for the fact that when our Lord was crucified and cried from the depths of His agony: "Eli, Eli, lama sabachthani?" some ignorant folk concluded He was pleading for a miraculous release from the cross by a creature of popular fancy.

In the formal religious life of Israel, the prophecy of Elijah's coming was taken most seriously. "Elijah's cup" was set at every observance of the Passover; his "throne" supervised every initiation into the covenant. Now he had come, but in the desert, where he spoke of repentance, baptism, remission, as the heart of a new approach to men from God's side.

To All Men

During these weeks of the Epiphany we bring to mind the momentous fact that God chose to come this way to all men. In the new covenant He has built His high road all the way to us, who are Gentiles, even as Gentile kings were among the first to render Him the honor that is due His name. The new Israel transcends all barriers of race, nation, and tongue. The voice of John echoes: Make straight the Lord's high road and render it smooth by repentance and faith. Along this royal road there can be no make-believe religion, for the light of Epiphany searches us out, even to our bones and marrow.

MARTIN H. SCHARLEMANN

Witness Comments

Channels of His Power

The year 1957 summons the church to new heights of faith and courage.

In the months ahead mission efforts may sag if congregations grow weary of well-doing. Racial tensions may mount if prejudice and hatred have their way. The world may come to the brink of disaster.

But no matter what happens, Christian people will be happy, hopeful, and realistic about the new year, not worried and jittery. God's world and His miracles of grace go on daily. God accomplishes His purposes despite the folly or wisdom of men and nations.

God channels His power through people. With sacrificial giving, God's people will meet the mission responsibilities of the church. God's people will bring the power of love to bear upon racial questions. God's people will pray and work for peace.

The problems facing the church in 1957, and the effort involved in each, present to Christians an exciting future.

Yearly Report Cards?

If congregations issued report cards to their members, some would get straight zeros. Their interest in God's kingdom is a complete blank. If they received grades for Church and Communion Attendance, Christian Service and Stewardship, and Effort, some "churchmen" and "churchwomen" would merit a string of F's.

Not a few would get low marks because their participation in worship and parish activities is a mere token. Their performance is next to nothing. They are, as St. John says, "neither hot nor cold," but lukewarm — members in name only.

Many cards, however, would show creditable ratings. (There is, to be sure, no perfect score for members of the church on earth.) The District Editions of the WITNESS record steady progress in a large number of congregations. The people as a whole have "a mind to work." They are witnessing to Christ, working for Christ, and offering their resources to Christ.

Thank God for the men, women, and children whose dedication to the Savior goes on continually from January 1 to December 31. May the 1957th year of the Lord register a marked reduction in individual failures and near-failures and a sharp increase in successes everywhere.

Hard, Harder, Hardest

Lately the Missouri Synod has received some applause. For its interest in people confined in hospitals, sanitariums, and prisons. For its service to the men and women in the Armed Forces. For its witnessing over the radio and TV. For its serious attention to the duty of educating the young in the Christian faith.

But praise may be dangerous, because it may blind the eyes to weaknesses, shortcomings, and neglects.

Has Synod ever won special recognition for its foreign mission? A recent count by the Missionary Research Library showed 23,432 Protestant and 5,126 Roman Catholic missionaries in foreign countries, an increase of 25 per cent since 1952. At that rate the Missouri Synod ought to have right now at least 350 men and women preaching Christ overseas.

How many missionaries has Synod abroad? 165.

Why not more?

The hard truth is that the Mission Boards of the Missouri Synod have neither the personnel nor the money to supply their needs. A harder truth: Synod's membership has both available but will not release them for use. The hardest truth: This is not pleasing to the Lord.

Carry the Torch

Most dramatic among the preparatory events of the 1957 Olympic Games was the transporting of the Greek Torch from Mount Olympus to Australia. This torch was flown by plane 12,000 miles to the tip of northeastern Australia and then carried by relay runners some 2,750 miles (the longest land record in history) to the site of the 16th modern Olympiad in Melbourne.

The torch race was an important ritual in ancient Greece. Youthful contestants carried the torch, lit at the altar of one of the gods, from place to place, sometimes from state to state. The purpose of the contest was to deliver the burning brand intact at the goal without extinguishing the flame.

Christians are torchbearers. Before our Lord ascended into heaven, He enjoined His followers to carry the message of God's grace to sinners throughout the world. In relays, as it were, they were to carry the torch of salvation — father to son, family to family, town to town, nation to nation — to the uttermost parts of the earth.

Throughout the centuries, Gospel torchbearing has been the chief business of Christians. At times the saving light of the torch shone with brilliance. At times it burned fitfully and smoldered to the point of extinction. Bold confessors have held it aloft. Frail souls have fed its fire. When the bearer, weak from strenuous witnessing, relaxed his hold, another relay runner snatched the torch and bore it onward.

Races, nations, and cultures have perished. Civilizations have exhausted their fuel and died out. But the Christian torch lighted on Mount Calvary and filled with eternal fire will not and cannot be extinguished.

The torch of 1957! Will the Christian athlete beam its saving rays into the sin-dark recesses of human hearts? Will it illumine the lives of the desolate? Will it dispel the gross darkness

in the souls of people ignorant of the merciful Christ?

Christian torchbearers can help to keep the torch of heaven's fire burning. Christian, will you hold it aloft? Will you carry it in 1957?

*Thou didst come that fire to kindle;
Fain would we Thy torches prove,
Far and wide Thy beacons lighting
With th' undying spark of love.
Only feed our flame, we pray Thee,
With Thy breathings from above.*

The Lutheran Hymnal, No. 641, 5

Loose Leaves

Harvest Great — Laborers Few

Many congregations in Synod are clamoring for pastors and teachers. There are not enough graduates to supply all vacancies. Why not? Because not enough parents encourage their boys to enter the ministry or the teaching profession. We heard a remark which suggests one of the underlying reasons for the shortage of laborers in the Lord's vineyard: "My boy study for the ministry? Why, he can earn twice as much money elsewhere, and he doesn't have to attend college for so many years either." Aren't the members of our churches themselves to blame for the many vacancies? — *Northern Illinois Supplement.*

One Year to Live!

The train was speeding at 70 miles an hour across northern Indiana. Two women passengers were engaged in animated conversation. The one had just finished recounting the terrible experiences of her husband in the South Pacific.

Finally she was heard to say: "The doctors give him only one more year to live; so he's working almost night and day on his invention."

One year to live! What would *you* do if you knew that this year was your last? No matter what other plans you make, none could be more important than getting right with God.

Getting right with God involves two things. The first is an acknowledgment of our unworthiness in His sight, a confession of our sins.

And the second is a firm reliance upon the atoning death of Jesus, not only for the sins of the world in general but for our sins in particular.

Whether we have one year to live or 50, there is still nothing more important for us right now than getting right with God. — *Concordia Lutheran, McKeesport, Pa.*

The Church at War

The church has no choice but to be at war. Athanasius, while telling the truth, found it necessary to vigorously attack Arius and the Arians, who denied the doctrine concerning Christ's person. To have failed in such an attack would have left him in honor and a pleasant place, for he was a highly gifted man. But history tells us that he was exiled five times. Luther might have followed

75th Witness Anniversary

On May 21, 1882, the first LUTHERAN WITNESS came from the press. Page 18 of this issue brings a facsimile of the first page of Vol. I, No. 1. The article is an extract from the Lutheran Formula of Concord. The translation from the German is taken from the 1854 edition of the Book of Concord, printed by the Lutheran Solomon D. Henkel, as indicated in the subjoined initials. Future issues will bring short articles on the history of the WITNESS.

the example of Staupitz of quietly teaching the pure Gospel to his brother monks without at the same time attacking the abominations of the papacy, and not a finger would have been raised against him. Luther testified to the truth and was excommunicated. Positive preachers will be regarded as the disturbers of the peace, as peace-hating, quarrelsome, and malicious men, but truth must be confessed and error opposed! Sharp salt must be sprinkled on the world in order to stay its corruption! There can be no doctrinal concessions for the sake of peace! What would have happened if Athanasius, Augustine, and Luther had made concessions? Woe to the church which has no men of this stripe, men who stand as watchmen on the walls of Zion! Augustine might have made a slight concession in the doctrine of man's free will. He could have compromised with the Pelagians, because he did agree with them in a measure; but the church would have lost the core of the Gospel, leaving only an empty shell. Or picture the church if Luther had yielded on the Lord's Supper at the Marburg Colloquy, thus making of Christianity a questionable philosophy. The church would then have become a prey to rationalism, which places man's reason above the plain word of God. — *Lutheran Herald.*

Have You Made Your Will?

Harry H. Kuhn, a resident of Marshall, Ill., who had Roman Catholic background, was a regular listener of the Lutheran Hour. However, he had not established any connection with Concordia Lutheran Church or Pastor Le Roy Mueller. Shortly before Mr. Kuhn died, he sent Pastor Mueller a card, stating that he had a reed organ and a piano which he wished to give to our Marshall congregation.

Before arrangements for an appointment could be made, Mr. Kuhn fell from a barn and was seriously injured. He phoned Pastor Mueller and asked him to bring a lawyer to help draft a will. Following Mr. Kuhn's wishes, the will provided that his estate, except \$700, should go to Concordia Congregation. After Mr. Kuhn's death, the sale of real estate and personal property brought \$8,002. This amount less \$700, has been placed in trust for Concordia Church. — *Central Illinois District Edition.*

The Medical Mission in

Picture Story



The nursery



Bethesda Lutheran Hospital at Ambur, India, represents the first organized effort of the Missouri Synod in the field of medical missions.

In 1913 Miss Lulu Ellermann, R. N., Evansville, Ind., volunteered for missionary service in India. In 1921 Theodore Doedelein, M. D., went to India, and in 1923 the first unit of the hospital was dedicated.

January 1955 saw the hospital remodeled and expanded, largely through the \$70,000 grant from the Lutheran Women's Missionary League.

In the past two years the Wheat Ridge Foundation has given \$60,000 for special work among tubercular patients in India.

The hospital is now staffed by W. F. Bullock, M. D.; four American nurses: Misses Hedwig Gronbach, R. N.; Audrey Rasch, R. N.; Louis Rathke, R. N.; and Angela Rehwinkel, R. N.

Dr. Bullock
Indian children



Entrance to out-patient department of Bethesda Hospital, Ambur, India. The Tamil inscription is from Ex. 15:26:

**"I am the Lord that
healeth thee"**



India

four Indian doctors; and 18 Indian nurses. Last year 44,000 patients received treatment. There were 15,381 leprosy patients.

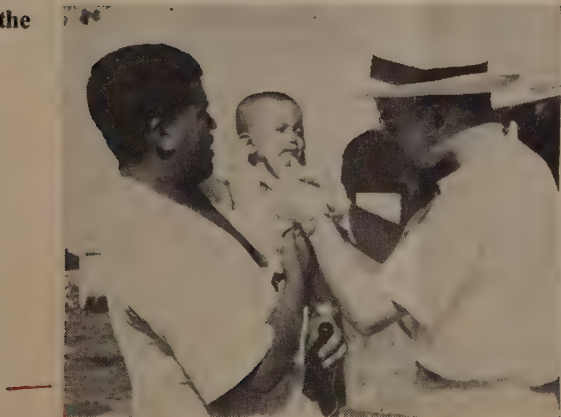
"We are doing medical mission work as an attempt to live what we believe and as an expression of Christian love to fellow men in need," Dr. Bulle said at the dedication of the expanded hospital. "True to our doctrine, we do not expect anything in return and do not want this attempt to practice our Christian love to be interpreted as anything more than a witness to the love which God has shown to us."

This same spirit of dedicated consecration has motivated our representatives in New Guinea, Hong Kong, Japan, the Philippines, and Nigeria.

The expansion of Synod's medical mission program has increased the need for qualified personnel, medical equipment, and supplies.



Dr. Bulle looks at an ear infection of an Indian girl, standing beside the hospital van of Bethesda Hospital.



At inauguration of the expanded hospital facilities. Dr. Bulle; Sri Sri Prakasa, Governor of Madras; and Miss Rehwinkel, leaving the hospital. Miss Rehwinkel has served at Ambur for 35 years.



The hospital staff. Chaplain Robert Trautmann and Dr. Bulle are in the front row. To the left, Audrey Rasch, R. N.; Angela Rehwinkel, R. N.; and Hedwig Gronbach.



What if our cities had suffered as Budapest has?

JOHN W. BEHNKEN
President of Synod

To those of us born in the last century, new years come fast. On January 1 we have every reason to ask: "Whither have I come? How does the road look which I have trod? How do I appear in God's sight after I have walked the way of 1956?" Earnest questions! Each year I am reminded

*The moving finger writes
And having writ, moves on;
Nor all thy piety nor wit
Can lure it back to cancel half a line;
Nor all thy tears blot out a word of it.*

These thoughts would drive us to despair if we did not know there is One who can and does cancel all our guilt and blot out all our iniquities. The Gospel lesson for the first of January writes above the portals of the new year: JESUS. His blood cleanses our past.

Does the possible use of the nuclear weapons threaten our future? What if our cities had suffered as Budapest has? Despite anything that may happen, we enter the new year confidently and joyfully, for Jesus has promised: "Lo, I am with you alway . . ." In His name I wish every reader a blessed new year.

Every member, whether man, woman or child, whether old or young, has opportunity to serve the Savior: We can serve Christ in our home, in school, in Sunday school, in the congregation, in the various auxiliary organizations of the local congregation and the church at large. We can serve the Savior by word of mouth and by our conduct and behavior.

May we serve our Savior better in 1957 than we did in 1956; rededicate ourselves, our time, our talents, our treasure, to His kingdom; and show forth the praises of Him who has called us out of darkness into His marvelous light.

Many congregations appoint or elect officers in the new year. These officers assist the pastor, especially in admonishing delinquent members, caring for the sick, seeing that the services are properly conducted, looking after finances and physical properties. For this important work the congregation prayerfully selects men whom God has blessed with the necessary talents and abilities to serve the Savior conscientiously.

The officers will ask God regularly for wisdom, understanding, and guidance. They will consider it a privilege to render faithful service to Christ.

Blessed the congregation which has able and conscientious church officers!

Lutheran Relief Reaches Hungary

Hungarian "freedom fighters" received Lutheran relief supplies before the revolt was crushed by the military might of Soviet Russia, Rev. Werner Kuntz, Synod's director of World Relief, reported.

Trucks loaded with 8½ tons of food reached Gyor, West Hungary, October 31. Budapest received 25 tons of food by truck November 2 before the border was closed. Both convoys were organized through the Evangelical Hilfswerk of Austria.

During the past two years the Evangelical Lutheran Church of England with modest funds supplied by Synod LWR, has sent food and clothing by parcel post to Lutherans in Hungary.

"The pressing needs of the refugees streaming from Hungary into Austria are an added concern," Pastor Kuntz stated. The Austrian Hilfswerk is establishing five joint refugee centers with the LWF assuming responsibility for the administration of the center at Graz. Lutheran Refugee Service, in which our Synod plays a functional part, is receiving some of the Lutheran refugees now being flown to the U. S. The refugees are coming into Austria though risking their lives, faster than places can be found for them. The helping hand of the church is going to be needed for some time in Austria."

The promptness with which desperately needed supplies could be taken into Hungary during the brief period when the borders were not barred by Communist police illustrates "the wisdom of an ongoing program which, when a crisis develops, enables us to draw on relief stocks already at hand, preferably overseas. There is little we can do without the help of our congregations," Pastor Kuntz emphasized. Synod's Board of World Relief needs:

Clothing. The winter months will be terrible for the people in Hungary and for millions in many lands.

Food. Large stocks of food supplies are already at our disposal from Government surplus commodity stocks. "Our problem is how to get them to the people who need them. The cost of our shipments is small in relation to their value. However, our modest appropriation from Synod's budget does not cover the cost of our food and clothing shipments. Some congregations are sending special offerings, earmarked for World Relief, through regular synodical channels. Ladies' aids and LWML societies, LLL clubs, and Sunday schools are responding," Pastor Kuntz reported.

German Pastors Request More Conferences

At the close of the 1956 theological conferences between representatives of the Missouri Synod and Lutheran pastors of Germany, the German clergymen made urgent requests for the continuation of the meetings.

In the nine annual conferences, more than 2,000 German pastors discussed with Missouri Synod theologians the basic doctrines of the Bible. During the past three years the attendance has been limited to Lutheran Free churches in fellowship with Synod.

Pleading for regular contact between members of the Missouri Synod and the state church of Germany, one of its pastors said the state church is in danger of *Veramtung*, that is, its pastors may become more concerned about their office and their salary than about the preaching of the Gospel.

"Brethren, help us," he said.

Free Church of Finland Thanks Missouri Synod

When Dr. Herman A. Mayer on his recent trip to Europe visited Finland, Viljo Malkavaara, Treasurer of the Free Ev. Luth. Church of Finland, expressed to Synod's Secretary of Missions the gratitude of the Finnish church body.

"As treasurer of the Free Ev. Luth. Church of Finland and of our Lahti congregation," Mr. Malkavaara said, "I am very happy to convey through you, Doctor Mayer, our sincere and heartfelt thanks to your honorable church for the brotherly and paternal love you have shown us in so many ways.

"Already in the early stages of our church the Missouri Synod extended a helping hand. It has not grown weary in the passing decades. In the warmth of our Savior's love and with goodness of heart, it has given and still gives all good things to its little brother in the North."

Free Church of France Reports Expansion

A Christian day school in Chatenay, a suburb of Paris, France, this fall enrolled 80 pupils. Rev. Marc Spingart of Paris plans to establish a congregation in the Chatenay community.

In Dunkirk the members as well as the pastor of an independent church are receiving instruction from Prof. William Wolff in the doctrines of the Lutheran church.

*To many Germans
the Church is like
a hospital. You go
when you need it.*

HERMAN A. MAYER
Secretary of Missions



At Frankfurt-am-Main last August I was much impressed by the deep religious fervor of the throng of an estimated 300,000 persons attending the final service of the annual *Kirchentag*. Seeing the masses united under the banners proclaiming "Be ye reconciled to God," I was saddened by the lack of Lutheran confessional loyalty. The striving for ecumenicity — that laudable yet misguided effort to unite all Christians into one big church — was much in evidence. Lutherans and non-Lutherans joined together without regard for doctrinal differences. These differences were either ignored or avoided.

A German pastor of a "united" congregation of Lutherans and Reformed members told me that the only time the difference is apparent is at Communion. "I always know who is Reformed and who is Lutheran. The Reformed stand. The Lutherans kneel."

Although the *Kirchentag* drew throngs, regular church attendances see only a decimated number in the pews. Many congregations with 10,000 or 20,000 members have only 1,000 at worship services.

The church tax of the individual is negligible. The industrialist with his high taxes also pays a proportionately higher church tax. To many Germans, the church is like a hospital. You go when you need it. "Our people go to church on wheels," one pastor told me, "in a baby carriage for Baptism, in the bridal carriage for the wedding, and in the hearse for the funeral." As long as a person has not severed his connection with the church by refusing to pay his church tax, he is considered a member in good standing.

Because of weakened conditions in state churches, "free" Lutheran churches have sprung up in Germany. The Missouri Synod has doctrinal fellowship with three: The Old-Lutheran Church (Breslau), the Ev. Lutheran Free Church of Germany (formerly of Saxony), and the Independent Ev. Lutheran Church. These three bodies have a total of about 175 pastors and 80,000 baptized members.

Free churches, receiving no help from the state, were dependent on the Missouri Synod to maintain themselves, rebuild their bombed-out churches, and gather refugees from the East Zone into the congregations of West Germany, which are striving toward self-support. Some congregations have a good record of Christian giving; others still think in terms of the pitifully small church tax of former days.

The Ev. Lutheran Free Church in October elected a stewardship committee and resolved that every congregation introduce some of the American stewardship methods.



What's the ANSWER?

Women — ordained ministers?

Indifferent members — drop them?

Marry — a divorced man?

Question: Is it Scripturally wrong for women to become ordained ministers of the Gospel?

Answer: Christian women can render and have rendered many valuable, even heroic services for the kingdom of Christ, namely, by giving their children a sound Christian upbringing, by teaching children in Christian day schools and Sunday schools, by missionary and sick calls, by deaconess work, by missionary and medical work in foreign fields, and in other ways. Both the Holy Scriptures and church history record many names of consecrated women who played no small part in the extension of Christ's work on earth.

But the Lord of the Church Himself, through His inspired Apostle Paul, has definitely excluded women from the sacred office of the Christian ministry, as can be seen from 1 Cor. 14: 34-37 and 1 Tim. 2:11-15. For sincere Christian women these plain words should suffice. The Christian ministry is not for them. Any objection or resentment to that arrangement should be directed to the Lord of the Church Himself.

Question: Is it proper for congregations to strike the names of members who fail to partake of the Lord's Supper after they have been admonished privately and by a committee of elders? Are such members eligible for membership in a sister church?

Answer: It is refreshing to note that your congregation is concerned about its indifferent members and is trying to restore them to more active concern for their soul's health. That is in line with the Savior's instruction in Matt. 18: 15-17 and with Gal. 6:1, 2 and James

5:18-20. Individually and collectively, we are our brother's keeper and should not permit him to continue sinning without having properly warned and admonished him.

But how can a Christian congregation knowingly ignore the third step in this procedure as outlined in Matt. 18:17? Christ indicates that a congregation is to use its collective influence on the inactive brother by inviting him to its meeting and seeking to lead him to repentance. Failing in that, the congregation must exclude him from membership. Merely to drop his name and even permit him to become a member of a sister church is to confirm him in his indifference. That will not help, but harm him spiritually.

Since church discipline, including excommunication, is a service of Christian love intended for the welfare of the individual's soul, this discipline should never be exercised rashly, but deliberately and patiently. Furthermore, if such members still attend preaching services with some regularity, it would be difficult to designate them as impenitent despisers of the means of grace, a charge which would have to be established if they are to be excluded. Greater patience would be indicated in such cases.

Nor should a few members or officers of the church carry out the excommunication. This is the prerogative of the church as such. If an inactive brother refuses to appear before the church, he is considered as having excommunicated himself. Self-evidently the congregation cannot give him a transfer to a sister congregation nor permit him to join without such transfer. For if he remains impenitent, his new church membership is an abomination to the Lord (Is. 1:10-17).

Question: Could a Lutheran girl or boy who has never been married marry a divorced person who has been a Roman Catholic but has been converted to the Lutheran faith?

Answer: Normally one should be very cautious about marrying a divorced person at all. True, there are cases when even a devout Christian sees his marriage destroyed against his will, because of fornication (Matt. 19:9) or desertion (1 Cor. 7:15) on the part of his disloyal, worldly spouse. To marry a divorced person who is the innocent party (other factors, like sincere Christianity, same religion, compatibility, being favorable) would not be contrary to Scripture and could be successful. But when a husband or wife has wantonly broken the marriage bond and obtained a divorce on unscriptural grounds, the marriage to such a person would not only be wrong, but very dangerous. Such people reveal a strong measure of selfishness and a serious lack of Christian principles and are therefore poor risks as mates in holy matrimony. They will not likely hesitate to break the second marriage if it does not suit them.

Now as to your specific question: if your pastor has reviewed the divorce of this man in the light of God's Word and instructed, confirmed, and received him as communicant member, you need not hesitate to marry him, unless your conscience should be disturbed (Rom. 14:23). For this man was either the innocent party to that divorce, or, if guilty, did not succeed in persuading his wife, who may even have remarried in the meantime, to take him back. Sincerely repenting of his sin, he is eligible not only for church membership but also for a second marriage.

O. E. SOHN

Lutheran Customs

OUR FAITH IN ACTION

Lutherans customarily pray with lowered head and folded hands. The early Christians did not pray in that fashion. Instead of bowing, they raised their heads to look eastward; instead of folding their hands, they lifted them in welcome. Why have we not imitated the prayer action of the early Christians? They wished for nothing more than the return of the Lord. We wish to manifest an attitude of conviction. The difference in customs is often the difference in point of view and emphasis.

Lutheran customs originated at various times. Some go back to early Christian times, such as the repetition of the Apostles' Creed in our worship; others, such as our congregational singing, are from the Reformation period; still others are of more recent origin. Our customs are by no means exclusively Lutheran, for we share many with other churches. Millions of non-Lutherans pray in the manner in which we do. Many of our worship practices are the common property of Christians the world over. But we speak of these customs as Lutheran because they have become imbedded in our church life. Like steel filings clinging to a magnet, so Lutheran customs group themselves about the major aspects of our church life. We have customs that pertain to worship, to the Sacraments, to church rites. We observe a fair number of church festivals. Our personal lives come in for a good share of Lutheran usages. Because Lutheranism is historic, it has had time to develop a rich heritage of customs.

The last convention of our Missouri Synod took note of Lutheran customs by urging all congregations to "teach with diligence the meaning of our worship practices to our people." By the same token we, the members, are urged to understand these practices. We also need to consider the newcomers who are affiliating with our congregations in growing numbers. The instruction adults receive in Christian doctrine cannot always, for lack of time, include Lutheran customs. Imagine the newcomer's bewilderment as he feels his way into our church life. Unless our customs are explained, they will not in every case make sense to the new member.

The meaning of some Lutheran customs is quite apparent. Every Christian churchgoer knows what the pastor means when he makes the sign of the cross. But there are other customs whose meaning is not so easily seen. Why there are sponsors at the Baptism of infants is not clear to all. Neither is it always understood why we Lutherans practice so-called "close Communion." Some of our customs have a deeper meaning than they are generally thought to have. Superficially we approve of the use of vestments without realizing that they are meant to point up the Lutheran view of the ministry.

Our customs have a deep meaning. They call attention to beliefs held by Lutherans. We like to think of our customs as our faith in action. We practice them in order to remember the great spiritual truths by which we live. For this reason Lutherans cherish their customs, practices, and usages.

Lutheranism is also rich in symbols, such as the cross, the circle, the triangle, which are also meant to remind us of the great truths of our holy faith. But we cannot speak of symbols when so many customs claim our attention. A custom is always an act, whereas a symbol is always a token.

How meaningful, for example, is our prayer custom! We bow the head in token of our repentance toward God. Like the publican in the temple, who "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me, a sinner" (Luke 18:13), we also approach God with a pronounced feeling of our unworthiness. As we fold our hands, the crisscross fingers remind us that

*Nothing in my hand I bring,
Simply to Thy cross I cling.*

When hands are folded, the arms form a circle to show that we are praying not in isolation but one for all and all for one. All Lutheran customs are equally significant.

While our hands are still folded, let us pray:

Lord Jesus, bless our study of the customs of our beloved church that we may better know Thee, our Lord and Savior. Amen.

GERHARDT MAHLER

(17)



Psalm 102:27, 28: "Thou art the same, and Thy years shall have no end. The children of Thy servants shall continue, and their seed shall be established before Thee."

THE Psalter

The Unchanging God

We have come once more to the changing of the years. New Year's Day reminds us of the swift passage of time, of the transience of human life, of the frailness of all things mortal. The holy writer aptly observes, "We spend our years as a tale that is told . . . for it is soon cut off, and we fly away."

Amid all the changing scenes of life, however, there is One who does not change. He is the eternal, changeless God, of whom the Psalmist declares in our text: "Thou art the same, and Thy years shall have no end." The difference between God and men is the difference between eternity and time.

The changeless God before whom we stand in reverent awe, as time rolls inexorably on, is not an abstract principle or a mere cosmic force. He is the God of our salvation, whom we can call "Father." To Him we can pray, in Him we can trust, on Him we can rest. All through life He will guide us with His counsel, and afterward He will lead us into glory.

For the eternal God who is our loving Father is also the Father of the Lord Jesus Christ. It was He who sent His only-begotten Son into the world to share our woes, to bear our sins, to become our Brother. By faith in His atoning blood we become—fully and forever—the sons of God. Thereby we receive the Spirit of adoption, who enables us to say to God, "Abba, Father!"

Thus the immortal God will make us immortal, too. The Psalmist declares in our text: "The children of Thy servants shall continue, and their seed shall be established before Thee." That is His New Year's promise. That is our New Year's hope.

And so the changing of the years should cause us no sadness, no worry, no fear. Our times are in the hands of God—that God whose love is changeless, whose Word is faithful, whose arms are strong.

THOMAS COATES

THE LUTHERAN WITNESS.

VOL. 1.

ZANESVILLE, O., MAY 21, 1882.

NO. 1.

Devoted to the Interests of the Joint Synod of Missouri and its friends. Edited and published under the auspices of the Cleveland District Conference by C.A. FRANK.

Poetical Department.

OUR PRAYER.

Thou Fountain whence all wisdom flows,
Which God on pious hearts bestows,
Grant us Thy consolation,
That in our pure faith's unity,
We faithful witnesses may be
Of grace that brings salvation.
Hear us, cheer us
By Thy teaching, that our preaching
Thy salvation
Soon may tell to ev'ry nation.

Direct us by Thy counsel still,—
That we may understand Thy will;
Our ignorance enlighten.

O grant us constancy, that we
May ever faithful prove to Thee,
How much soe'er we suffer.

Descend, defend,
From all errors, and earth's terrors;
Be our healing,
Jesus, love and peace revealing.

Thy grace sustain, pervade our heart
That we may act the valiant part
With Thee as our Reliance;
Be Thou our Captain and our Shield
That we may never quit the field
But bid the foe defiance.

Hear us! Speed us!
O'er us hover as our Cover.
Thy salvation
Be our constant consolation.

Hymn.

Doctrinal.

HOW MAN IS CONVERTED TO GOD.

It is not the will of God that any one should perish. (2 Pet. 3, 9,) but that all men should turn unto him, and be saved eternally. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live," Ezek. 33, 11. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3, 16.

For this reason God, through His infinite goodness and mercy, causes His divine and eternal law, and His marvellous counsel concerning our redemption, namely, the holy and saving Gospel concerning His eternal Son, our only Savior and Redeemer, Jesus Christ, to be publicly preached. Through this preaching, He gathers for Himself an eternal church from among the human race, and works in the hearts of men true repentance, the knowledge of sin, and genuine faith in Jesus Christ, the Son of God. And it is the will of God through these means, and no others, namely, through His holy Word, when it is either preached and heard, or read, and through the use of the sacraments in conformity to his Word, to call men unto everlasting salvation, to draw them unto himself, to convert, regenerate, and

sanctify them. "After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," 1 Cor. 1, 21. "Peter shall tell thee what thou oughtest to do," Acts 10, 6. "Faith cometh by hearing, and hearing by the word of God," Rom. 10, 17. "Sanctify them," Father, "through thy truth, thy word is truth. Neither pray I for these alone, but for them also which shall believe on me through thy word," John 17, 17, 20. Wherefore, the eternal Father proclaims from heaven concerning His beloved Son, and all who preach repentance and the remission of sin in his name: "Hear ye him," Matt. 17, 5.

Now, this preaching all those ought to hear, who desire to be saved. For the preaching of God's Word, and the hearing of it, are the instruments of the Holy Spirit, by, with, and through which He wishes to operate efficaciously, and to convert men unto God, and to work in them both to will and to do.

This Word, a man who is even not yet converted to God, and is not regenerated, can hear and read externally. For in these outward things, as we stated above, man possesses, even since the fall, a free will to some extent, so that he can visit the church, and hear or not hear the preaching.

Through this instrument, namely the preaching and the learning of His Word, God works in us, softens our hearts, and draws man, so that, through the preaching of the law, he perceives his sins and the wrath of God, and feels true fear, contrition, and sorrow in his heart. And through preaching and meditation on the holy Gospel, which promises the most gracious remission of sins in Christ, a spark of faith is enkindled in him; he accepts the forgiveness of sins for Christ's sake, and consoles himself with the promise of the Gospel; and thus the Holy Spirit (who works all these things) is "sent forth into the heart," Gal. 4, 6.

Now, although both the planting and the watering by the preacher, and the running and willing by the hearer, would be in vain, and conversion would not follow, if the power and operation of the Holy Spirit were not superadded, who through the Word preached and heard, enlightens and converts the heart, so that men believe that Word, and give their assent to it; nevertheless, neither the preacher, nor the hearer should doubt of this grace and operation of the Holy Spirit, but should feel assured, when the Word of God is preached in purity and sincerity according to the command and will of God, and people listen to it with diligence and earnestness, and meditate upon the same, that God is certainly present with His grace, and gives, as stated above, that

which man cannot otherwise receive or give by his own strength. For with respect to the presence, the operations, and the gifts of the Holy Ghost, no one ought, or can always judge from feeling, that is, as to the manner and time in which these things are perceived in the heart; but since these frequently occur, and are concealed under our great imperfections, we should feel assured, agreeably to the promise, that the Word of God, preached and heard, is an office and a work of the Holy Spirit, through which He is certainly efficacious, and works in our hearts, 2 Cor. 2, 14, ch. 3, 5.

If, however, a person should refuse to hear preaching and to read the Word of God, and despise the Word and the church of God, and thus die and perish in his sins, he can neither console himself with the eternal election of God, nor obtain his mercy; for Christ, in whom we are chosen, offers unto all persons His grace in the Word and in the holy Sacraments, and earnestly desires us to hear it; and He has promised, that where two or three are gathered together in His name, and are occupied with His holy Word, there He will be in their midst, Matt. 18, 20.

Now when such a person despises the means employed by the Holy Spirit, and will not hear, there is no wrong done to him if the Holy Spirit does not enlighten him, but permits him to remain and perish in the darkness of his unbelief; concerning which it is written: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23, 37.

But after a person has been converted, and thus is enlightened, and his will is renewed, he wills that which is good, (so far as he is born anew or is a new creature,) and "delights in the law of God, after the inward man," Rom. 7, 22. And thenceforth as far and as long as he is led by the Spirit of God, so far and so long he will do good; as Paul, Rom. 8, 14, says: "As many as are led by the Spirit of God, they are the sons of God." And this leading of the Holy Spirit is not a compulsion, but the converted man does good voluntarily, as David says: "Thy people shall be willing in the day of thy power," Psalm 110, 3. And yet that conflict continues, which St. Paul describes, Rom. 7, 22, 23, 25, even in the regenerated: "I delight in the law of God, after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." Again, "So then, with the mind I myself serve the law of God; but with the flesh the law of sin." Again, Gal. 5, 17: "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." S. D. H's. F. C.

Walther League Leaders Chart Expanded Program

With a membership of 150,000 to 200,000 almost a certainty, Walther League leaders, meeting November 8-11 at Williams Bay, Wis., set in motion a new and expanded program. "New Dimensions" was the general theme of the conference, which brought together the presidents, treasurers, and membership secretaries of the League's districts.

Guided by members of the WL staff and the International Executive Board, the youthful leaders made plans to enroll inactive young people, to interest the older Leaguer, and to attract the unchurched young people.

To meet the challenge of an increased membership, the district officers recommended a 1957-58 youth budget of \$112,000, *which they themselves will raise*. They also called for a special offering of \$225,000 in 1958 to help the League enlarge its program. Members of the conference heard reports of the past year's youth activities as well as projected plans for the coming year, when Leaguers will

Study "Church and Home," the current program emphasis;

Plan for an attendance of 3,200 at the 65th International convention;

Take a vital interest in the draftee and involve him in church and society activities while he is away from home;

See the League film *Together*, a study guide for teen-agers and their parents;

Enlarge the "communications" program of the League by having every society adopt a blanket-subscription plan for the *Walther League Messenger*;

Plan for an enlarged Youth Caravan program this summer.

The 123 district officers left the conference thrilled over the challenge faced before them by the Lord of the church. They pledged themselves to help the youth of their Synod to do God-pleasing work. A. P. K.



YOUTH CARAVANERS. Karen Garwood and Sue Frykholm, with Ben Bergers (left), chairman of the WL Executive Board, and President Carl Heldt at annual Upward Call Conference

LLL Congratulates "Lutheran Witness"

On behalf of its 90,000 members the LLL congratulates the LUTHERAN WITNESS on its new format and increased size. It is another step forward in the life and activity of our church.

With the rapid growth of Synod, communication becomes of ever-increasing importance. Our church must use every means to keep its members informed about mission opportunities, evangelism endeavors, and the general program. The WITNESS will now provide greater opportunity for such communication.

May the Lord continue to bless all the activities of our church body and its agencies designed to strengthen and build His kingdom.

Lutheran Hour Sunday Set for March 10

Synod's Board of Directors has set March 10 for Lutheran Hour Sunday. On this date The Lutheran Hour can appeal to the members of the congregations for support of the Gospel broadcast.

The annual budget of The Lutheran Hour is \$1,320,000. "Bringing Christ to the Nations" is currently broadcast in 54 languages over more than 1,250 radio stations in 63 countries and territories.

Synodical officials have frequently termed The Lutheran Hour the "air arm" of the church's mission program. During his recent trip to the Orient, President John W. Behnken expressed amazement at the thousands of mission prospects reached through the Japan Lutheran Hour.

Iron Curtain Satellites Hear Lutheran Hour

Although the 1956 special Lutheran Hour Christmas program contained a solid Gospel message, the radio networks of Poland, Bulgaria, and Czechoslovakia were among hundreds of additional stations throughout the world which broadcast the program on a sustaining basis.

Material for the program was obtained from the Lutheran Hour broadcast on December 23. Special Christmas hymns and carols were sung in Spanish and Portuguese.

In the light of recent developments behind the Iron Curtain the widespread coverage of "Pan American Christmas" was significant. Why the Communist-controlled networks approved a radio program with a strongly Christian mes-

sage was not explained. The Pan American Broadcasting Company of New York City, agent for The Lutheran Hour's overseas operations, arranged for the broadcast.

Iowan Wins Float Contest

Paul Mueller, Yorktown, Iowa, won a contest sponsored by the Southern California District of the LLL to design a float for the New Year's Day Tournament of Roses Parade.

The prize-winning floral design is patterned after the Da Vinci "Last Supper." E. F. K.

LWML Mite Boxes Bring in \$145,000 for Projects

In the current biennium, members of the Lutheran Women's Missionary League contributed \$145,000 in mite-box offerings, the LWML executive board learned at its meeting in Saint Louis, November 28-29. Of the 37 presidents who met with the national officers, 20 were recently elected in their respective districts throughout the U. S. and Canada.

The board planned the League's seventh biennial convention, July 31 and August 1, in Minneapolis. Rev. James Mayer, missionary to India, will be the principal convention speaker. The delegates will vote on proposed projects for various mission fields in North America, New Guinea, the Philippines, India, Hong Kong, Africa, Formosa, and Hawaii.

For the current biennium the LWML mission projects are: a school in Zacapa, Guatemala; a chapel in Chile; a chapel and student center in Toronto, Ont., Canada; and a chapel in Havana, Cuba.

Now a corporation with a charter under the laws of the State of Missouri, the League lists 172,361 members and 4,221 congregational societies.

Zacapa Pastor Thanks LWML for \$5,000 Grant

Rev. Carl W. Bretscher, pastor of the Church of the Divine Savior, Zacapa, Guatemala, in a letter to Mrs. Preisinger thanked the League for its grant toward the construction of a parish school there.

"For us on the mission field your action serves as a tremendous inspiration," he said. "We perk up and rejoice in the assurance that there are many thousands back home who are striving with us to help bring the cross of Christ — with all it is and means — into people's hearts and minds." M. W.



THE 37 DISTRICTS OF THE LWML sent their presidents to St. Louis for the November meeting of the Executive Board.

First row, l. to r.: Mrs. R. Hennig, Alta.-B. C., Can.; Mrs. E. B. Priebe, Atlantic; Mrs. Oscar Wilson, Calif.-Nev.; Mrs. C. Gruenhagen, Central; Mrs. Alvin Bluhm, Cent. Ill.; Mrs. Henry Kroll, Chesapeake; Mrs. Alfred Abelt, Colo.; Mrs. Karl Kriesel, Eastern; Mrs. E. Zuelsdorf, English.

Second row: Mrs. John Senkarik, Fla.-Ga.; Mrs. Franz Schenk, Gulf; Mrs. Elmer Tiedemann, Iowa E.; Mrs. Albert Rope, Iowa W.; Mrs. F. A. Eggert, Kans.; Mrs. Charles Kritsch, Laurentian; Mrs. Frank Kothe, La.; Mrs. John McHugh, Man.-Sask., Can.; Mrs. Harold Rammler, Mich.; Mrs. A. Preisinger, LWML president.

Third row: Miss Della Wolf, Minn.; Mrs. Leo Konopatzke, Mont.; Mrs. Fred Fiechtner, N. Dak.; Mrs. T. H. Hartman, N. Wis.; Mrs. Bernard Klemm, N. Ill.; Mrs. C. B. Drake, N. Nebr.; Mrs. H. E. Kehr, Okla.; Mrs. H. W. Mehling, Ont., Can.; Mrs. Walter Kahle, Oreg.

Fourth row: Mrs. L. B. Mueller, S. Dak.; Mrs. Albert Schroeder, S. Wis.; Mrs. Howard Davis, Southeastern; Mrs. Walter Rosenbrock, S. Calif.; Mrs. Fred Droste, S. Ill.; Mrs. H. E. Lammel, S. Nebr.; Mrs. Walter Wilkinson, Tex.; Mrs. Arthur Kaster, Utah-Idaho; Mrs. Gerhard Molden, Wash.; Mrs. A. H. Prueter, Western.

Lutheran Churches Restricted in Estonia

The church in predominantly Lutheran Estonia operates under severe restrictions. Rev. Kauko Salmekallio, a Finnish pastor, reported to the Lutheran World Federation in Geneva.

Estonia's only theological seminary in Tartu (Dorpat) has been shut down. There is a shortage of Bibles and other Christian literature. Only five new churches were erected since World War II. The state finances only the restoration of churches "considered to be of great historical value," the report indicated.

Pastor Salmekallio, a youth work specialist, was the first Finnish clergyman in 17 years to visit Estonia.

An estimated 100 ministers are in charge of 146 Lutheran congregations in Estonia. In addition, there are 20 "chapel congregations," served by evangelists and deacons.

The Communist government has prohibited Bible study classes, Sunday schools, and Christian student meetings.

Tallinn (Reval) has seven congregations, totaling 16,000 members — about one twentieth of the city's 320,000 inhabitants.

There are about 30 divinity students in the country. Since the closing of the theological school at the University of Tartu, their curriculum is prepared and supervised by the consistory.

Lutheran Named Ambassador to Cambodia

Dr. Carl W. Strom of Washington, D. C., a Lutheran layman of the Evangelical Lutheran Church, received the assignment of ambassador to Cambodia from the U. S. State Department.

The "W" in his name stands for "Walther." Dr. Strom was born in a Lutheran parsonage in Minnesota and is a graduate of Luther College. At Oxford he was a Rhodes scholar.



A CONFERENCE ON CHURCH-STATE RELATIONS at Concordia Teachers College, River Forest, Ill., November 16 and 17, brought together the members of a research group that will produce a book on church-state relations. Directed by Dr. A. G. Huegli, the group studied preliminary findings for a philosophy to guide Synod in activities bordering between the sphere of the church and that of the state.

Seated, l. to r.: E. Wengert, Dr. A. C. Mueller, Dr. G. Thiele, Dr. A. G. Huegli. Standing: Dr. M. H. Scharlemann, Dr. E. F. Klug, Dr. C. S. Meyer, J. Savage, Paul Simon, Dr. A. G. Merckens, Dr. A. L. Miller, Rev. H. Stegemoeller, Dr. A. C. Piepkorn, R. C. Frank, Rev. M. Marty, Dr. N. S. Tjernagel.

Before entering the Foreign Service he was professor of mathematics and registrar at Luther College. He was supervising consul general for Mexico and counselor of the embassy at Seoul, Korea. Secretary of State Dulles has praised the work of Dr. Strom and expressed confidence in the new ambassador's ability to meet the needs of his assignment to Cambodia in south east Asia.

Mrs. Strom is the daughter of Dr. Carlo A. Sperati, director for many years of the famous Luther College band.

In Washington Dr. Strom instructs the adult Bible class at Grace Lutheran Church and likes to refer to the Greek New Testament for full meaning of the text.

British Missions Closed in Egypt

Some 60 British missionaries have been placed under house arrest in Egypt and will be expelled, officials of the National Council of Churches' Division of Foreign Missions announced. French missionaries in Egypt, who are few and mainly Roman Catholic, likewise face expulsion.

Two major British mission stations, representing about 25% of the total Protestant missionary activity in Egypt, have been closed. Mission leaders agreed that British missionary effort in Egypt is "about finished."

Activity by U. S. missionaries has generally not been curtailed. The 300 American missionaries in Egypt are staying at their posts, but some members of missionaries' families have been evacuated, the officials reported.

Faith, Hope, Charity Pervade Synodical Conference Convention

A SPIRIT OF FAITH, HOPE, AND CHARITY pervaded the 44th convention of the Evangelical Lutheran Synodical Conference, which met December 4—6 at the historic First St. Paul's Lutheran Church, Chicago. The delegates from the four constituent synods (Missouri, Wisconsin, Norwegian, Slovak) passed a number of resolutions which should have far-reaching effects for the growth and improvement of the Conference.

IT WAS A CONVENTION OF FAITH — faith in the inerrant Word and faithfulness in being about the Father's business. It was a convention of hope — hope that by the power of God's Holy Spirit, working through the Word, doctrinal and practical problems of the Synodical Conference would be solved. It was a convention of charity — of brotherly love and mutual concern.

This Christian spirit of fraternal concern moved the presidents of the constituent synods to address words of appreciation to the delegates at the close of the convention.

MORE THAN 200 REPRESENTATIVES of the member synods at the opening communion service heard First Vice-President Andrew Daniel say in his address: "No grace has suffered so much as zeal."

If zeal is to be really good, pure, God," Dr. Daniel warned, "it needs to be tempered with love and charity." In the mission service on Wednesday evening Rev. Norbert Reim, dean of Obot Idim Lutheran Seminary in Nigeria, described evidence of divine grace in the great work of missions done by the Synodical Conference.

Dr. Carl S. Meyer, professor of historical theology at Concordia Seminary, St. Louis, delivered the convention message: "The Synodical Conference, the voice of Lutheran Confessionalism."

In four major sections the essayist showed how the voice of confessionalism, testified of its faith, testified by its practices, was praised and blamed, and today continuing to bear witness. The essay traced the doctrinal history of the Conference in its victories and defeats from the time of its founding to the present day.

IN RESPONSE TO SUGGESTIONS in the opening address of President Walter A. Repler, the convention authorized the president of the Synodical Conference to call a joint meeting of the union committees of member synods to work toward agreement in the controversial issues now disturbing the Conference.



New Synodical Conference Officers (l. to r.): Secretary, Prof. Herbert J. A. Bouman (Missouri Synod); First Vice-President, Dr. Carl M. Zorn (Missouri Synod); President, Dr. John S. Bradac (Slovak Church); Second Vice-President, Rev. Karl F. Krauss (Wisconsin Synod); Third Vice-President, Rev. Julian G. Anderson (Norwegian Synod).

Should these committees fail in their purpose, they and the officers of the respective synods may, if deemed advisable, arrange a conference ("conclave" is the word) with other theologians of groups not now members of the Conference but in accord with its objectives.

THE PRESIDENT OF THE SYNODICAL CONFERENCE was also authorized to appoint a Constitution Committee. The delegates made this committee responsible for two decisions. The first involves possibilities of enlarging the Conference by inviting into membership all Lutheran church bodies throughout the world who are in agreement with the Conference's doctrinal positions and practical goals, and a review of the system of representation and vote distribution within the Conference; the second, a re-examination of the entire program of the existing Conference. This would include a clarification of goals, especially those relating to mission work now carried on jointly by the synods, and an attempt to promote freer interchange of theological ideas and personnel.

The convention voted to establish a two-year Bible Institute in connection with the Lutheran Seminary in Nigeria for training teachers of religion. These would work as assistants to the pastors in the field, some of whom are now serving as many as 17 and 22 parishes.

IN THE AMERICAN FIELD, the delegates resolved to improve the facilities of Immanuel Lutheran College, Greensboro, N. C., and of Alabama Lutheran Academy and College, Selma, Ala. The Selma school desperately needs additional buildings. The convention by resolution recognized these institutions of learning as vitally needed.

Executive Secretary Karl Kurth and Rev. Edwin L. Wilson, chairman of

the Conference Missionary Board, reported on the growth of the Lutheran Church in Nigeria to 30,000 souls, 8,000 communicants, and 13,000 pupils in Lutheran schools, with 450 teachers. Nigerian parishes are served by 18 American and 15 African pastors. Fourteen of the African pastors received their training at the Lutheran Seminary in Obot Idim.

Special mention was made of the work done by Dr. and Mrs. Eric Lofgren, who supervise the hospital in Eket, Nigeria. The hospital is a gift of a member of the Wisconsin Synod.

BECAUSE MANY NEGRO CONGREGATIONS are incorporated into the synodical Districts in which they are located, it is more difficult to give statistics on the work among the Negroes in America. At present 48 Negro pastors are serving parishes of the Conference.

Reporting on work among the American Negroes, Dr. Kurth introduced Rev. A. Dominick, pastor of congregations in Maysville, Montrose, and Point Clear, Ala.; Rev. Walter H. Ellwanger, president of Selma Academy and College; Rev. William G. Kennell, Vice-President of the Southern District of the Missouri Synod; and Rev. William H. Kampschmidt, president of Immanuel Lutheran College.

The comprehensive financial report read by Russell E. Rolling, treasurer of the Missionary Board, reflected the wise and conscientious stewardship of funds contributed to missions both at home and abroad. The budget for 1956—57 totals \$509,400.

In addition to the officers elected (see legend under picture) the convention named as members of the Missionary Board: Dr. O. A. Dorn (Missouri), Rev. John Bajus (Slovak), and Rev. Henry C. Nitz (Wisconsin).

L. W. SPITZ

Books

What About the Jehovah's Witnesses? By J. T. Mueller. Concordia Publishing House. 38 pages. 10 cents each; \$1.00 per dozen.

After a brief overview of the history and outstanding leaders of this sect the author refutes its many false doctrines, such as the denial of the Holy Trinity, the deity of Jesus Christ, His substitutionary atonement, His second coming to judgment, as well as of the doctrines of heaven and hell. This tract will provide Scriptural testimony against the false tenets of this sect.

The Voice of Conscience. By A. M. Rehwinkel. Concordia Publishing House. 189 pages. \$2.75.

A readable presentation of an important Scripture doctrine on the still, small voice, its nature and functions, including naturalistic theories on this subject and supporting quotations from prominent pagan sources as far back as pre-Mosaic days. A special chapter outlines the attitude of Communism and Catholicism toward the conscience of man, another shows the value of the Christian ministry in cases of guilt complex.

Deaths

See District Editions
for more complete obituaries

Reinhardt F. Pautz, Dec. 26, 1878, Pomerania, Germany, to Sept. 9, 1956, Milwaukee, Wis.; son of John and Albertina Albrecht Pautz; graduated St. Louis Seminary, 1904; parishes: Turtle Lake, Vesper, Winconsin Rapids, Clintonville, and Luxemburg, Wis.

Survivors: Anna Manke Pautz; sons Alfred, Henry, Martin, Robert, Arthur, Donald; daughters Ruth, Eleanor, Gertrude, Dorothea.

Funeral: Milwaukee.

Ernest A. Ross, Sept. 17, 1883, Arlington, Minn., to Sept. 12, 1956, Tawas City, Mich.; son of Carl and Emma Ross; graduated St. Louis Seminary, 1905; parishes: Milwaukee, Wis.; Grand Rapids, Rogers City, and Tawas City, Mich.

Survivors: Frieda Otto Ross; sons Ernest, Harold, Paul, Otto, Philip; daughters Lois, Magdalene, Carla, Emma, Eunice.

Funeral: Tawas City; interment, Zion Lutheran Cemetery, Tawas City.

Arthur F. Wegener, May 23, 1894, Ruskin, Nebr., to Sept. 25, 1956, Chappell, Nebr.; son of August and Sophia Kappermann Wegener; graduated Springfield Seminary, 1916; D. D., 1956; parishes: Western Slope, Colo.; Culbertson, Garland, and Chappell, Nebr.; President of the Southern Nebraska District.

Survivors: Magdalene Leonhart Wegener; son Rev. Ralph; daughters Carmen and Iris.

Funeral: Sept. 28, Chappell; interment, Chappell Cemetery.

Martin F. Walkenhorst, Sept. 4, 1893, New Haven, Mo., to Nov. 12, 1956, Mount Clemens, Mich.; son of Henry and Louise Hemminghouse Walkenhorst; graduated River Forest Teachers College; schools: Seymour, Ind.; St. Louis, Mo.; Elyria, Ohio; Mount Clemens.

Survivors: Alvina Jaroch Walkenhorst; son Victor; daughters Eunice and Lois.

Funeral: Nov. 14, Mount Clemens; interment, Cadillac Memorial Gardens East.

Fredrick A. Vonderlage, Jan. 3, 1877, Wine Hill, Ill., to Nov. 14, 1956, Norfolk, Nebr.; son of Henry and Henrietta Helm-kamp Vonderlage; graduated Addison Teachers Seminary, 1897; schools: Grand Island and Hooper, Nebr.

Survivors: Emilie Bredemeier Vonderlage; four sons; two daughters.

Funeral: Fremont, Nebr.; interment, Memorial Park, Fremont.

Weert J. Janssen, March 3, 1880, Golden, Ill., to Nov. 18, 1956, Renton, Wash.; son of John and Antje Weert Janssen; graduated Springfield Seminary, 1905; parishes: Denver, Idaho; Yakima, Seattle, and Renton, Wash.; former District President.

Survivors: Augusta Meyer Janssen; sons Robert, Rev. Felix, Theodore, Philip.

Funeral: Nov. 21, Seattle; Nov. 23, Portland, Oreg.

Carl Albrecht, Feb. 10, 1866, Collinsville, Ill., to Nov. 25, 1956, Faribault, Minn.; son of Max and Margaretha Albrecht; graduated St. Louis Seminary, 1890; parishes: Effington, Fairfield, and Elysian (1903—33), Minn.

Survivors: Dina Sauer Albrecht; sons Paul, Edward; daughters Agnes, Dorothy, Blandina, Eleanor.

Funeral: Faribault and Elysian, Minn.

Alfred A. Mock, June 1, 1904, Colmar, Alsace-Lorraine, France, to Nov. 26, 1956, Red Wing, Minn.; son of Theodore and Sophie Mock; graduated St. Louis Seminary, 1927; parishes: Goodridge, Rapidan, Wykoff, Red Wing, Minn.

Survivors: Vivian Thoreson Mock; sons Alfred, David, Philip, Herbert; daughters Dorothy, Eunice, Lois, Deborah.

Funeral: Red Wing; interment, Oakwood Cemetery, Rochester, Minn.

Announcements

Ordinations and Installations

Installed: PASTORS

Boss, Walter G., St. John, Salem, Oreg., by R. H. Weiland, Nov. 25.

Friedrich, Henry W., Faith, The Dalles, Oreg., by John E. Simon, Nov. 25.

Geidel, Arthur W., Grace, Mastic Beach, N. Y., by Paul E. Holls, Nov. 25.

Gorentz, Bernard R., Christ, Bazile Mills, Nebr., by Paul N. Guebert, Nov. 18.

Haltner, Robert E., Sr., St. John, Vergas, Minn., by E. W. Steinhorst, Nov. 18.

Iben, Harold A., The Lutheran Church of the Resurrection, Sappington, Mo., by Henry A. Fisher, Nov. 25.

Knuth, Paul L., Calvary, Elgin, Ill., by L. W. Schuth, Nov. 18.

Koehnke, Paul A., St. Paul, Kewanee, Ill., by John L. Stuebe, Nov. 25.

Lyons, Arthur, Jr., Zion, Alamo, Tex., by A. C. Diers, Nov. 25.

Malotky, Arden H., Bethlehem, Glen Lake, Minn., by H. J. Malotky, Nov. 25.

Sawhill, Lawrence W., Immanuel, Prior Lake, Minn., by Marcus Strohsehein, Nov. 25.

Schlade, E. F., St. Paul, Ogilvie, Minn., A. W. Roegge; Trinity, Isle, Minn., O. P. Kuehl, Nov. 25.

Schlueter, Orville W., Trinity, Brawley, Cal., by G. R. Mackensen, Nov. 18.

Seltz, A. C., St. John, Thief River Falls, Minn., by O. C. Poellot, Nov. 18.

Theiss, Louis C., St. Peter, Duff; Zion, F. wood, Sask., Can., by R. H. Threir, Nov. 18.

Werning, Waldo, as Mission and Stewards Counselor for the South Nebraska District by Pres. H. F. Krohn, Aug. 7.

Installed: TEACHERS

Bernthal, Edward H., Trinity, Racine, Wis., Ernst J. C. Jehn, Nov. 18.

Merz, Cand. Walter, St. Matthew, Pawtuck R. I., by Arthur Hawlicheck, Sept. 23.

LAY WORKER

Commissioned:

Kropp, Lois, R. N., as nurse and mission worker in India, in St. Paul, Ottawa, O. Can., by R. A. Ritz, Nov. 25.

Notice

The Board of Control of Concordia College, Portland, Oreg., herewith announces that position of Associate Professor in English a Religion has been filled by *Rev. Hans Spalholz*, under contract as an instructor rather than associate professor. —EDWARD MAY, Secretary, Board of Control.

Wanted

Expansion program of St. Louis Lutheran High School will require additional teachers in all departments. Lutherans qualified to teach at the secondary level and interested in teaching in a Lutheran high school should write to DR. PAUL W. LANGE, Lutheran High School, 455 Lake Ave., St. Louis 8, Mo.

To buy! Used pews, dining tables, and folding chairs for a mission congregation. Please contact REV. HERBERT H. GRAUPNER, 204 Maple Street, Flushing, Mich.

Changes of Address

Pastors:

Boriack, Louis, R. 1, Iowa Park, Tex.

Boyer, Ralph H., Ormsby, Minn.

Friedrich, Henry, 622 W. 16th,

The Dalles, Oreg.

Gnadenteich, Oskar, 4510 Girouard Ave.,

Apt. 8, Montreal, Quebec, Canada

Graudin, Prof. Arthur F., 955 N. 34th,

Milwaukee 8, Wis.

Jesse, Prof. Richard A., 403 Elmer Ave.,

Fort Wayne, Ind.

Lammert, Fred R., Box 24,

Channelview, Tex.

Pauling, Clarence H., 1801 11th Ave., S.,

Minneapolis 4, Minn.

Ressmeyer, Rudolph S., em., E. Marion,

Long Island, N. Y.

Schalow, Frederick M., 13 Myrtle Ave.,

Havertown, Pa.

Schwab, Adolf G., Crookston, Nebr.

Stoll, William C., Sherrill, Iowa

Taylor, Theodore, 124 Northland, Peoria, Ill.

Thieme, Traugott, 2048 Jarvis,

Chicago 45, Ill.

Walther, Paul, em., 2020½ Romans,

Houston 12, Tex.

Welzel, Nestor, Rua Jose Marcelino 22,

Apto. 201, Bahia, Brazil

Werling, Dale, 510 Reserve Ave.,

Muncie, Ind.

Teacher:

Luepke, Eldor G., 4479 Cayuga,

St. Louis 23, Mo.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the WITNESS Office, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Letters

Letters to this department must be signed. Names will be withheld upon request. The opinions expressed are not necessarily those of the Editors, who may reject, print in full, or omit matter not pertinent.

rap-Paper"

a couple of days ago I bought a thing in a shop, and when I looked at its cover, I was very much attracted. It consisted of two pieces of papers of magazine, dated Feb. 28, 1956, with a good title by which I was really influenced. The title was LUTHERAN WITNESS. I was wholly absorbed in reading the contents, though I read them with some caution, for the papers were slightly misleading. By now I know that this magazine is dedicated to Christians.

The article "The Reed and the Flax," by Prof. Arthur Klinck, was attentively read by me.

Surely, LUTHERAN WITNESS is a trustworthy magazine which gives strength to the Christians' efforts to walk in the path of God's will. And as a Christian boy I, too, want to gain precious things given by the LUTHERAN WITNESS. Therefore, I should be very grateful if you would kindly send me your LUTHERAN WITNESS. Certainly I feel embarrassed for my being impolite in this case, but please be sure that your LUTHERAN WITNESS will do much for me. I know the truth that I shall be very satisfied with your helpful LUTHERAN WITNESS.

Age: 20 years
Religion: Christian (Protestant)
Nationality: Indonesian

REDERY WILMAR

Lawar Garut, Indonesia

On Kneelers

We, two young Anglican conservative evangelical churchmen, do so much enjoy reading the LUTHERAN WITNESS. Our interest has been aroused by the recent correspondence regarding kneelers. It is the custom in the Anglican Church in England to provide worshippers with kneelers, in order to encourage humility in prayer before God. We are amazed to learn from N. N.'s letter in the October 23 issue that there are actually people who would leave a church simply because kneelers had been introduced. In Luke 22:41 we read that Jesus knelt down and prayed; Daniel knelt to pray three times daily (Dan. 6:10); Paul, with his friends, on his third missionary journey, knelt down on the shore and prayed (Acts 21:5). With examples such as these, of perfect humility before the Lord, it would seem presumptuous on our part to condemn kneelers as "Romish."

Perhaps in due course Mrs. Hilda Smith's wish (expressed in the same issue) of seeing kneelers in the Lutheran churches of the Missouri Synod may be realized.

We would welcome the opportunity of corresponding and exchanging magazines with a few of your younger readers who may care to write to us.

H. PATRICK TAYLOR
ANTHONY LODGE

Woodlands, Holbrook
Ipswich, Suffolk, England

"Danger"

Thank you for publishing Rev. E. J. Mahnke's letter about "Clergy Crack-up," and your reply, November 20.

I, too, was one who could not well understand your editorial answer to *Life* magazine's article.

In your answer to Pastor Mahnke, just what do you mean by "the pastor who secularizes his ministry enters the competitive climate of the industrial world"?

Do you not realize that many ministers today cannot but "secularize" their "executive position," when the demand is for more money for new churches, schools, and Synod's budget? There is real "competition" when the annual statistical reports are printed, as to *who* and *what* congregation was able to pay the budget and to raise the most money. Of course, no minister will be called to a promising parish unless he is a "good executive"!

As one who has seen the "storm and stress" affect his life and has observed the faltering of brothers, permit me to plead that we are in danger of doing the very thing the authors of *Life's* "Clergy Crack-up" article warn against.

Let us not only point with pride to half the class of 1906, but examine carefully the pastors NOW serving under terrific pressures in 1956.

For over 25 years, I have been a
LUTHERAN PASTOR
California



CONTRIBUTING EDITORS (l. to r.): Elmer A. Kettner, Elmer F. Kraemer, Elmer Warnke, and Alfred P. Klausler.

"Witness" Editorial Board Makes New Appointments

The WITNESS Editorial Board, which met on October 25 in St. Louis, organized Dr. Lewis W. Spitz as chairman and Dr. Erwin L. Lueker as secretary. Other members of the board are: Paul W. Lange and Louis P. Loch. Rev. Omar Stuenkel; Leon Wenck and Rev. Roland Wiederaenders. Editor Blankenbuehler's tenure was extended, and the board named his assistant, Rev. Martin W. Mueller, managing editor. Harriet E. Schwenk is editorial assistant.

As associate editors of the WITNESS the Editorial Board appointed three members of the St. Louis seminary faculty: Arthur W. Klinck, Alfred von Rohr Sauer, and Otto E. Sohn; three pastors: Reuben C. Baerwald, Alton, Ill.; Albert W. Galen, Carlinville, Ill.; and Lewis C. Niemoeller, Springfield, Ill.; and one parish school teacher: John M. Runge, St. Louis.

For regular coverage of synodical activities and news of Synod's auxiliary agencies, the WITNESS staff added four

contributing editors: Rev. Elmer A. Kettner of St. Louis, editor of *Advance* magazine, for the Lutheran Building; Rev. Alfred P. Klausler of Chicago, editor of the *Walther League Messenger*, for the Walther League; Elmer F. Kraemer of St. Louis, editor of the *Lutheran Layman*, for the Lutheran Laymen's League; and Mrs. Albert J. Warnke of Des Plaines, Ill., editor in chief of *Lutheran Woman's Quarterly*, for the Lutheran Women's Missionary League.



"WITNESS" STAFF. Seated, l. to r.: Schwenk, Mueller, Blankenbuehler, Sohn, Runge, and Klinck. Standing: Niemoeller, Sauer, Galen, and Baerwald.

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and every two weeks thereafter
a new and enlarged*

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